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DIALOGUES:

I.

BETWEEN

Monfieur *JURIEU* (P)

AND

A Burgomaster of *Rotterdam*.

II.

BETWEEN

A Country-Clergyman

AND

AQUAKER.



AMSTERDAM:

Printed for the Benefit of the Publick, 1740.

TWO

DIALOGUE 2:

BETWEEN

Messieurs J. R. I. E. U.

A. J. B. G. of Rotterdam.



A. J. B. G. of Rotterdam.

AND

A. J. B. G. of Rotterdam.

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Printed at the Press of the ...

DIALOGUE

Between Monsieur *Jurieu*, and
a Burgomaster of *Rotterdam*.

MONSIEUR *Jurieu*, the famous *French* Minister, after a long and intimate Friendship with the great Mr *Bayle*, fell into as outrageous a Hatred against him. That Divine was a Man of great Vanity, and violent Passion, and could not bear the eminent and growing Reputation of *Monf. Bayle*. He therefore began to fall upon some of Mr *Bayle*'s Principles, and, *Jure Theologorum*, attacked his Orthodoxy. Mr *Bayle* defended himself; his Answer was strong and lively; Mr *Jurieu* was visibly defeated, and enraged at his Defeat: He did upon this Occasion a very scandalous and very shameful Thing, but very usual with zealous Divines, when Truth and Laymen are too hard for them, or even when they are affronted one with another. He appealed for Revenge to the Civil Power, and presented an angry and scolding Petition to the Magistrates of *Rotterdam* to silence Mr *Bayle*. Upon this Subject I have formed the following Dialogue between Mr *Jurieu* and a Burgomaster of that City.

Jurieu. **Y**OU are sensible, Sir, how Mr *Bayle* has exposed me in his late Book: I have here drawn up a Request to the Magistracy to silence him from writing, and in the mean Time I will answer him. I beg, Sir, you will countenance this my Petition.

Burgomaster. I wish, Mr *Jurieu*, that you would command me to serve you in any reasonable Thing. Sure you will not desire me to help to tie Mr *Bayle*'s Hands till you give him the Strapado.

Jur. Sir, his Hands ought to be tied: He is an Advocate for Atheism.

Burg. Convince me of that, and I shall think worse of him than I do at present.

Jur. Have you never read his Letters upon the Comet?

Burg. Yes, and value them; and have heard you an hundred Times commend them.

Jur. I did not then see the Venom of them.

Burg. How could it so long escape the Penetration of Mr *Jurieu*.

Jur. I was weak enough then to have an Esteem for the Author.

Burg. I hope you had a greater for Religion.

Jur. I believed him a religious Man.

Burg. And were angry with him before you saw any Irreligion in him.

Jur. I own that my Friendship made me partial.

Burg. And is not Anger as apt as Friendship to make Men partial? Passion is an ill Guide; and if it give new Lights, they are too generally false Lights.

Jur. Not Passion, but God has given me new Lights.

Burg. What! has God told you that Mr *Bayle* is an Atheist.

Jur. No; his Book tells me so.

Burg. But you used to have very different Thoughts of that Book.

Jur. I have owned it: But God has given me Wisdom to see my Mistake.

Burg. So then you have discovered Mr *Bayle*'s Atheism by Revelation. And to deal ingenuously with you, Mr *Jurieu*, I shall never make the same Discovery till I have the same Revelation.

Jur. Sir, you make your self merry with Revelation.

Burg. No, I don't; I only suspect that this Thirst of Vengeance does not come from Revelation. Stick to your first Text: Say that Mr *Bayle* has exposed you; and therefore he is an Atheist, and all his Works are atheistical. Is there not something very criminal too, and offensive, in his great Fame and Reputation?

Jur. Permit me, Sir, to say, that I envy him not for his Works and his Character, by which I suffer no Eclipse. I am only sorry, upon the Score of Religion, that so ill a Man should have so many Admirers, and that your self should be one of them.

Burg. I am one: I admire him, as he is a great Genius; and I reverence him, as one of the best Men that I ever knew, and the most free from Pride and Passion.

Jur. He deceives you: He is a calm bitter Enemy to Jesus Christ.

Burg.

Burg. I doubt, Sir, that your intemperate Resentment deceives you: I wish that the retained Advocates for Jesus Christ had less Bitterness, or at least would withhold the Fierceness of their Christian Zeal from breaking out against the best Christians. What other Article of the Christian Faith has Mr *Bayle* violated, besides that of daring to thwart the Opinion of the Reverend Mr *Jurieu*?

Jur. You astonish me, Sir, Has he not written an Apology for Atheism? an impious elaborate Apology?

Burg. No, I know that he has not: He has too much good Sense to be an Atheist, and too much Virtue to like Atheism. He has, if you please, proved unanswerably, that a sensible Atheist, governed by the Laws of Nature, and by the Maxims and Convenience of Ease, is a better Member of Society than a mad and mischievous Enthusiast, who plagues, persecutes, robs, and kills his Fellow-Creatures, in Obedience to the Precepts of a false Religion. A Proposition as certain and evident as that Good is better than Evil.

Jur. This Discourse penetrates me with Grief: No Atheist can be good.

Burg. Have I said that he is? But thus you run away with Things. I only affirm, that Worse is not so good as Better. Mr *Bayle* has said no more; and is not therefore an Atheist.

Jur. Sir, do but comply, you and your Brethren, with my Petition for silencing him, and I undertake to prove him one.

Burg. This is putting the Proof upon us. You would have us treat him as an Atheist, and will perhaps fetch your first and best Argument from that Treatment, to prove him an Atheist: I know your warm Temper, and dare say that this Argument of Mr *Bayle*'s Atheism would soon be published all over *Europe*, and be made to justify the worst Things that your Zeal and Resentment could say of him.

Jur. Nothing too bad can be said of an Atheist, nor done to him.

Burg. I never saw an Atheist: But if we were to punish every Man whom the angry Enthusiasts call so, we must take them for our Magistrates, and become only their Inquisitors. A fine Employment for Magistrates, to exercise the Whip and the Sword for the Clergy.

Jur. Ought not the Magistrate to employ the Sword for the Defence of Religion?

Burg. Yes, when Religion is attacked by the Sword.

Jur. Is there no Remedy for speaking and writing against Religion?

Burg.

Burg. Yes, that of speaking and writing; and for this Purpose are the Clergy appointed and maintained. These are the only Arms which the Gospel and common Sense give you.

Jur. Sir, I must beg your Pardon: Preaching and Writing have no Efficacy upon hardned and reprobate Hearts. Where Reproof is ineffectual, we must have Recourse to Severity and human Terrors.

Burg. Human Terrors may indeed bring Men under the Power of the Clergy; and that is the only Use the Clergy do or can make of them: But it is a Contradiction, to say that ever human Terrors made a Christian: The Grace of God can alone do that. Now, will you say that Fury and Dungeons teach Men Christianity; or that the Grace of God is to be whipped or tortured into a Man?

Jur. No; but they may be the Means of humbling audacious Sinners, and of begetting in them a Sense of Religion and *Submission*.

Burg. That Word *Submission* has a shrewd Meaning: But as to Religion, if that is to be propagated by such Means, there is little or no Use of a Clergy, but only of Prisons, Lictors, Torturers, and Executioners. And a Troop of Dragoons may do as well, or better, than a Troop of Ministers, when their Admonitions are ineffectual.

Jur. I mean no such Thing.

Burg. What then do you mean?

Jur. Only that you should restrain notorious Gainsayers, and punish Blasphemers.

Burg. That is, every Man who gainsays and blasphemes your Opinions.

Jur. True, if you mean my Orthodox Opinions.

Burg. That is the same thing. Every Man thinks his Opinions Orthodox. Now in asking for this Restraint and Punishment, do you consider the Consequences of what you ask? You really ask for an Inquisition.

Jur. You grievously mistake me, Sir: I abhor the Inquisition.

Burg. The *Popish* Inquisition you do: But do you disclaim an Inquisition of your own, or an Inquisition in Behalf of your Religion?

Jur. You may perceive, Sir, I only seek to have a Restraint laid upon Mr Bayle.

Burg. Suppose that Restraint will not do, what must be done next?

Jur. Your own Polity will tell you that. You must punish him: He disobeyes the Magistrate.

Burg.

Burg. This is very casuistical ; but let us see the End of it. Suppose that this Punishment proves still too weak, and he still goes on ?

Jur. Your Government affords you a Remedy.

Burg. Yes, we can put him to Death. So that here is a Restraint, Punishment, and Death, for Religion, or for a Question about Religion. What is an Inquisition, if this be not ?

Jur. There will be no Occasion of going so far.

Burg. But you say we must go so far, if there be Occasion ; and we actually see that there is almost always Occasion : No Severity but the last Severity will do in these Cases. The very Beginning implies the Extremity ; so that whoever calls for any Punishment in Matters of Religion and Speculation, calls for the highest Punishment ; and Mr *Jurieu*, a Protestant Divine, who has fled from the Persecution in *France*, where no Religion but the *Popish* is tolerated, and has taken Sanctuary in *Holland*, where all Religions are tolerated, calls upon the *Dutch* Magistrates for Persecution against a Brother Refugee, and a professed *Calvinist* ; after having for many Years, and by many Books, reproached the *French* Government in the bitterest Terms, for persecuting the *Calvinists*. How will you reconcile this Contradiction in your Conduct ?

Jur. Easily, by maintaining that the *Popish* Religion is a false Religion, and ours the true.

Burg. The *Papists* make the same Compliment to themselves, and the same Charge against you. I am a Protestant, and I protest against Persecution, as well as against other Parts of Popery. I think that every Religion which persecutes, is a false Religion ; or rather, that every Persecutor is a Papist ; and that every Hardship or Restraint for religious Notions, is Persecution.

Jur. You carry this Reasoning very far. I hope you will allow the Christian Religion to take care of it self.

Burg. Yes, by all Means that are Christian : But you may as easily unite the Spirit of Christianity to the Spirit of Paganism, as preserve Christianity by the fierce and wicked Ways that were taken to preserve Paganism. Neither Christ, nor his Apostles, ever applied to the Magistrate to fall upon Unbelievers with the Civil Sword, nor even to stop their Mouths.

Jur. They needed not : They had Miracles to support them ; and they would not apply to unbelieving Magistrates.

Burg. And how came you, without Miracles to apply to us ? As you shew neither Miracles nor Infallibility, we know you liable to be mistaken ; as we are sure we should be, if we practise Severities for a Religion which forbids them, and became mighty without them.

Jur. Religion had then no Connection with the Civil Power.

Burg.

Burg. Nor wanted it, nor claimed it.

Jur. The World, Sir, is much alter'd since.

Burg. Not for the worse, I hope, having had the Gospel so long in it, and after so great Expence to the People for preaching it. I hope you do not find the present Race of Christians more abandoned and untractable than the first Christians found the Pagans.

Jur. Sir, I am sorry to say we have not now such extraordinary Assistances as they had then, nor such plentiful Effusions of the divine Spirit.

Burg. Assistances of Money and Revenues you have had, I am sure enough; but the Assistance of the Sword, and the Effusion of Blood, will make no Amends for the Want of the Assistance and Effusion of the peaceable Spirit of God.

Jur. I am far from saying that it does: But I cannot help saying that the Power of the Magistrate has had a great Share in extending Christianity; and God has shewn that he approv'd the Zeal of the first Christian Emperors, by the Success which he gave them.

Burg. The persecuting Christian Emperors had much such Success against Paganism, as *Lewis XIV.* has had against Calvinism, and got it by the same wicked Methods. *Mahomet* had greater Success than either; and 'tis a particular Article of the *Mahometan* Religion, that God blesses every Thing that succeeds.

Jur. No such Argument can be used in Behalf of a false Religion.

Burg. Every whit as much, as in Behalf of false and barbarous Measures taken to propagate the true. Every Man thinks his own Religion the true Religion; and every religious successful Mischief that every Man does, has, according to your Argument, the divine Approbation. So that here, out of the Mouth of Mr *Jurieu*, is a Defence of all the pious Barbarities and Slaughters that ever were committed in the World.

Jur. Sir, I am against all Barbarities.

Burg. Yes; when they fall upon your self or your Party: But when they are exercised for you against others, they are wholesome Severities. If the Duke of *Guise* hanged a Hugonot, you cry it was Persecution and Barbarity; and so say I: But if Dr *Calvin* burned *Servetus*, it was the just Doom of a Heretick; nay, it was God's Judgment upon Heresy; and just so argued the Duke of *Guise*. Now to me both the Doctor and the Duke were Persecutors and Barbarians in those Instances: But thus Sects butcher and burn one another, and practise and condemn the same Thing.

Jur.

Jur. Pray, Sir, consider the Consequences of this Reasoning: You put the Wolves upon the same Foot with the Lambs of Christ, as to the Defence and Security of their Flocks.

Burg. Every Persecutor is a Wolf: Did you ever see a Lamb devour a Kid? Did you ever know a Lamb armed with Fangs and Claws, and nourished with Blood?

Jur. No: But I hope you, that are Magistrates, ought to defend us against Wolves.

Burg. Without all Doubt: But do not you persuade us to mistake Men for Wolves, and Friends for Enemies.

Jur. No: But I maintain Mr *Bayle* to be a Wolf.

Burg. Of all Men I should never take Mr *Bayle*, the Philosopher, for a Beast of Prey. Has he ever torn you, Mr *Jurieu*, or threatned to eat you up?

Jur. This is Raillery, and not Reasoning: Sure you will allow that Hereticks and Scepticks are Wolves.

Burg. No, indeed won't I: I have known excellent Men of both Sorts. I will neither allow them to be Wolves, nor suffer Wolves to fall upon them.

Jur. Sir, you'll pardon me, if you argue thus I cannot argue with you.

Burg. I believe you cannot: You thought you had nothing to do but to point out your Wolf; nor I, but to knock him on the Head.

Jur. I am sorry to see so great Lukewarmness; it forebodes no Good to the Church.

Burg. It forebodes no Victims, no spiritual Bonfires to the Ecclesiasticks; whose fiery Zeal, were it suffered to blaze out, would soon make Fuel of the whole State, and reduce this opulent Commonwealth to Uniformity, and a few miserable Fishertowns: But the Truth is, we are not lukewarm, we act upon a Principle of Christianity, by tolerating all Religions, and by not suffering any Christian to hurt another, or any other Man for his Religion.

Jur. Alas, Sir, without an Assistance more active, Religion will languish.

Burg. That is your Fault then: You have our active Assistance: Have you not Pulpits, and Temples, and Opportunities, by the Providence of the States, which maintains great Numbers of Ecclesiasticks, at a great Expence, to teach the People what the Bible teaches them; to explain to them the plain Commandments of God; to open to them the inspired Writings of the Gospel in your own Words; and to baffle all who find any other Meaning there than what you find.

Jur. But what if they pay no Submission to our Doctrine and Discipline?

Burg. No more they ought not, if they do not like your Doctrine and Discipline. Submission is paid to external Things, and due only to the State. What Title have you to any Body's Submission, any more than the Church of *France* had to yours? If every Man be not to follow his own Judgment in Religion, then is Religion Blindness.

Jur. But what do you say to those who have no Religion?

Burg. Say! I say, I wish that they had.

Jur. What! will you take no Method to reclaim them?

Burg. Yes, we give you Money to talk to them.

Jur. And they won't mind us.

Burg. Then you must do as I do, pray for them.

Jur. This is a faint Way of propagating the Gospel.

Burg. I beg that you would name me any other.

Jur. Sir, give me Leave to tell you, that three fourths of *Europe* would be Pagans at this Day, had not the Emperor *Constantine*, and his Successors, employ'd their Authority to abolish Paganism.

Burg. If the Fact be so, I am ashamed to hear it; and think that those Emperors were very bad Men, and great Tyrants. They made Hypocrites, and no Christians; and these were much better Men, when they were professed Pagans, as well as better Subjects. All Converts made by Force are made Impostors and Enemies. Many of those Princes were of themselves evil and bloody Men, and more so by the restless Instigations of the Clergy, who having departed from all Christian Humility and Meekness, converted Preaching into Domineering, and Exhortation into Violence and Terrors; employed penal Laws and the Imperial Sword to confute Antagonists, and to make Profelytes; and the Emperor and his Soldiers were the Apostles of that Time. Thus began Popery, and the strange heterogeneous Tyranny of *Rome*; and thus it continues. Better had it been for the Pagans, and better for Mankind, if there never had been such Converts.

Jur. I deny that the first Emperors were Papists.

Burg. They were directed by Priests, and founded Popery.

Jur. That was the Abuse of their Goodness.

Burg. No; it was the natural and certain Use of their Folly and Wickedness: And you cannot distinguish any Persecution or any priestly Domination any where from true Popery, but in the Degrees of it; and wherever it is not checked, it will certainly and eternally arrive, without stopping, to the highest Degree of Popery.

Jur. Sir, Can you possibly think me capable of a kind Wish for Popery?

Burg.

Burg. No ; but you do just as the *Papish* Priests do, call upon the Magistrates for Help and civil Restraint, the first Step to Fire and Faggot.

Jur. I am grieved you should think all Sorts of Clergy alike.

Burg. I do not think they are ; but I think they all would be, if the Magistrate would let them. I never knew any but, where they were suffered, were endless Informers and Solicitors to the Magistrate against Dissenters, and Men of different Opinions. In which Conduct there is something extremely absurd and bold. If the Clergy direct the Magistrate, then are the Clergy verily and indeed the Magistrate ; and if the Magistrate must deal in Religion, then is the Magistrate the Clergy.

Jur. To whom must the Clergy apply in case of obstinate Gainstayers ?

Burg. To God and Reason.

Jur. Do you think, Sir, we can be satisfied with this Answer ?

Burg. I do not think you can ; but I am sure you ought. To deal freely with you, most Ecclesiasticks are like Women and Children, and expect, from all Mankind, to be humoured in every Thing. Like Women and Children they grow fullen, peevish, and often outrageous, when they are not humoured ; and like them they are terrify'd with Dreams, Shadows, and Phantoms. I never yet knew a Woman, or a Child, or a Clergyman, but thought they had a Right to every Thing that they had a Mind to, however pernicious or unreasonable.

Jur. I am sorry, Sir, you should think what I ask of you pernicious or unreasonable.

Burg. I am sorry and ashamed you should think otherwise. You run away from Persecution in your own Country, and desire those who protect and maintain you here, to turn Persecutors, against the Genius of Christianity, and the fundamental Maxims of our State. You have Leisure, Learning, and Pay, to write and confute, and say what you please about Religion. Why should not other Men have the same Liberty ? Are so many zealous and able Champions, so many learned Ecclesiasticks, with so good a Cause, afraid of a few mistaken Laymen, contending weakly for Error ? Did the Apostles act thus, or complain thus ?

Jur. Alas, Sir ! they had extraordinary Powers to combat Error withal : But the Providence of God hath now in a great Measure left his Church to the Protection of the Christian Magistrate.

Burg. I thought that Truth had been always sufficient to combat Error ; and I hope Providence has not left you destitute of the Assistance of Truth : And as to the Magistrates

Protection, you may enjoy it to the full here. We allow every Man to profess and defend his own Religion; and by this Means Truth has a full and fair Hearing: Nor does Truth desire more; though Craft and Falshood can never be sufficiently propped and barricaded. Thus our Protection, like our Charity, is christian and universal. As to the narrow Protection of one Tribe or Side only, it is poor, enthusiastical, and scandalous, it is depreciating Government into a Party, and confining Christianity to a Cabal.

Jur. But by this loose and unrestrained Protection, Error has equal Countenance with Truth.

Burg. How so, Mr *Jurieu*? If I set a Giant to wrestle with a Dwarf, and encourage him to use the Dwarf as he pleases, to throw him down, and crush him to Pieces, has the Giant any Reason to complain? If, on the contrary, I bind the Dwarf Hand and Foot, and then set the Giant upon him, I am sure the poor Dwarf has Reason to complain heavily, and the Giant to be greatly ashamed. This is plainly the State of Truth and Error: Truth will inevitably triumph, if it has fair Play. What Reason have the Clergy to be afraid? Why need Mr *Jurieu* complain?

Jur. You may call Error a Dwarf; but you see how powerful it is in the World; and therefore I complain.

Burg. And plead for a Method to make it still stronger. Why is Truth impotent or unknown any where, but that it is almost every where brow-beaten, silenced, and shackled?

Jur. I am so far from pleading for this, that I profess nothing but Truth.

Burg. So say all Men, the mistaken and the enlightened; and as every Man makes his own Opinions, right or wrong, the Measure of Truth, all Opinions but this are to be suppressed and restrained. This keeps the whole Earth in Darkness and Misery, and supports Errors by Establishments and Armies. Hence the *Mahometans*, hence the Herd of Catholics, are as ignorant as the Beasts of the Field, and more unfociable and fierce in Behalf of their gross Stupidity. The common *Lutherans* of *Sweden* and *Denmark* are not much better, and the *Greek Church* full as bad. If there be any Sparks of Truth in *Turkey* or *Italy*, it is hid in a few Heads, and must never, upon Pain of Death and Tortures, make any Appearance or Progress; nor can it ever appear in its full Force and Glory, but where there is an universal Toleration of all Sects and Sentiments. Where there is no Toleration, there is no Truth; where Toleration is limited Truth is lame; and it rises and falls with Toleration. The Learning of the *French Clergy* was owing to the *French Hugonots*; the Learning

ning of the *English* Clergy to the Roman-Catholicks, and other Dissenters ; and so *vice versa*. Learning in *England* makes a prodigious Progress by the Means of Liberty ; it as visibly decays in *France* for want of Liberty : And in *Holland*, from the same Cause, there are more learned Men, Learning, and Libraries, than in all *Asia*, *Africa*, and *America*. Consider now, Mr *Jurieu*, where, and from what Causes, Truth is to be met with.

Jur. Methinks you make an ill Compliment to Truth, by representing it as so much obliged, for its Strength and Enlargement, to the Toleration of Error.

Burg. The Fact is universally true : But you take but one half of my Reasoning. I contend for universal Toleration of all Opinions, true and false ; and then I am sure that Truth will prevail over Falshood, nay, derive new Advantages from it, since perpetual Debate and Enquiries will as certainly promote and illustrate Truth, as weaken and expose Error.

Jur. But do you not see, Sir, how artful and designing Men dress up Falshood every Day with all the Appearances of Truth, and so deceive Mankind ?

Burg. I see it plainly enough ; and I see other Men every Day stripping it of its borrowed Ornaments, and restoring them to the right Owner, and exposing the Craft and Designs of those Champions of Delusions.

Jur. But still they do great Mischief ; and therefore were it not much better, that Truth alone should be encouraged and established, and Error crushed and restrained ?

Burg. Would we not be happy, Mr *Jurieu*, if we were not subject to Sickness and Folly, and could establish eternal Wisdom and eternal Health by a Law ?

Jur. Yes, if it were possible ; but we can restrain Error.

Burg. How ! Can you restrain the Thoughts ?

Jur. By your Help we can restrain them from going abroad.

Burg. Then we alone do it. And thus too we can prevent Sickness, by putting Men to Death when they are well ; or cure them, by killing them when they are ill. Nor can we extirpate Error from amongst Men, but by extirpating Men. Shew me the Man that is free from Error, when neither the Prophets nor Apostles were free from it ; when Priests and Teachers of all Kinds are generally, of all Men, the most subject to it ; and the greatest and warmest Promoters of it ; and when so able a Divine as Mr *Jurieu* has been so egregiously mistaken and disappointed in his Prophecies taken from the Revelations.

Jur. There are Reasons in the Councils of God, why these Prophecies have not been fulfilled.

Burg.

Burg. That is, however, a Confession that you were not in his Councils; and shews that Men may be strongly persuaded that they are in his Councils, when they are not; and is a good Reason for distrusting such as pretend to it.

Jur. The Wickedness of Men, as well as their Repentance, may prevent the Accomplishment of Prophecy.

Burg. That was the poor Excuse which St *Bernard* made for himself, when by his Enthusiastick Declamations, and positive Prophecies, he had sent an Army of Christians on a Fool's Errand, to be knocked on the Head by the Saracens. Every Prophecy not fulfilled is false Prophecy.

Jur. I thought that I was not mistaken in what I foretold from the Revelations; and my Mistake was not voluntary, nor is it heterodox or heretical.

Burg. So will every Man say of his Opinion and Mistakes, and therefore all Men ought to be indulged in them; though, if ever any Man's Opinions and Errors deserved severe Animadversion, yours do, since those who believed your Predictions (as Enthusiasm is infinitely credulous) might have been hurried and misled by them into Insurrections, Invasions, and Civil Wars. It is well for you that your own severe Maxims were not turned upon you, and that you enjoy the Shelter and Connivance of this free State, which yet by these Maxims you would utterly destroy. You know what a just and severe Storm you have raised against you and your Party in *France*, and what Advantages you have given the Catholics to treat you as an Impostor, and an Incendiary. I wonder that this has not humbled you, and taught you some of that Moderation towards others, which is so necessary to your self. You have severely felt the heavy Effects of Heat, and Vehemence, and Positiveness, and yet have not learned more Mildness and Charity, nor to trust to Reason alone in disputing, though all *Europe* has seen how far you are from Infallibility.

Jur. I have not been guilty of Atheism, nor of Heresy; and I never set up for Infallibility.

Burg. I do not see but your Opinions are as chargeable with Atheism as any of Mr *Bayle's*; and yet you would be terribly enraged at such a Charge. Either cease to judge others, or suffer others to judge as well as you. You own you are not infallible; and yet no Pope was ever more positive and magisterial in his Decrees, than you are in your Censures. As to Heresy, it is a foolish Word, to signify any Opinion that angers hot Churchmen; who are almost universally Hereticks to one another, and yet are so distracted as to set up a Model for the human Soul to think by. They may as well pretend

pretend to paint, or to shave the Soul, which has certainly a different Way of acting in every mortal Man, as all Men have different Organs and Imaginations. The persuading all Men to think alike, is as rational as to exhort them all to dream alike. What would you think, Mr *Jurieu*, of a Mission to persuade the Negroes to change their erroneous black Complexion, and become orthodoxly white?

Jur. Do I propose any thing like that?

Burg. What then do you propose?

Jur. Only an Agreement in a System of Faith.

Burg. Who are they that thus agree in Systems of Faith; that is to say, in a certain adjusted Size of thinking?

Jur. We the *Calvinists* do.

Burg. The Papists boast as much, or more of themselves: That is, every Set of Ecclesiasticks agree to the Sound of certain Articles, and then fall out in explaining them.

Jur. I am sorry it should sometimes happen so.

Burg. It always happens so, where Tyranny does not efface or abolish Christianity, and set up an Inquisition, and consequently Ignorance or Hypocrisy. Besides, Mr *Bayle* is a strict *Calvinist*.

Jur. He professes to be so; but he is not sincere.

Burg. Who made you a Judge of Hearts? You have disowned Infallibility.

Jur. I judge him by the Word of God, and by his own Works.

Burg. I judge the same Way; and yet can find no Fault in him. I freely own that I am of all his religious Opinions. What now think you of me, Mr *Jurieu*? Don't you think that I deserve to be punished as well as he? Suppose the whole Magistracy be in the same Sentiments with me, are we not liable to great Censure, and deserving of great Punishment? What says your Principle to this?

Jur. I should be afflicted for so sorrowful a Thing: But I don't pretend to punish the Magistrate.

Burg. Why would you then punish Mr *Bayle*?

Jur. For the Glory of God.

Burg. It is now plain how high that Principle would carry you, if the Magistrate was not higher than you. But be assured, that for the Glory of God we will take care both of our selves and Mr *Bayle*, and preserve both Magistrate and People from this strange Zeal of stigmatizing and punishing for the Glory of God.

Jur. I hope, Sir, you will make some Difference between good Men and the worst of Men.

Burg.

Burg. Certainly. Every Man is a good Man who is an honest Man, and a quiet Subject: We will value him much more than a proud and unquiet Man, whatever fine Names he may assume.

Jur. Atheists never can be good Subjects.

Burg. Most that the Clergy call so are the best Subjects, as well as the ablest Men. No Man who owns the Being of a God, is an Atheist; and I never knew any Man that denied his Being: And till any Man does, it is false, wicked, and barbarous, to call him an Atheist. As to the Idea of God, I believe all Men differ about it, because I am sure no Man can ascertain it.

Jur. Is there no Preference to be given to the Christian Faith and Doctrines?

Burg. Yes, the Preference of Truth; which will defend them. Nor has the blessed and beneficent Author of them given them any other Preference, or external Advantages. And to say that they want any other, is to call the Truth of Christianity in doubt, which made its way without any other. It is therefore mistrusting the Power and Veracity of Christianity, to restrain for its Sake any Set of Opinions whatsoever. Where Liberty of Conscience and of Opinion is not fully maintained, Christianity is not maintained, but only one Faction of Christians, falsely so called, against all the rest, and against the Spirit and first Principles of Christianity. This State was once weak enough to enter into the Subtleties, Contentions, and Chimera's of Divines, and near being overturned by a ridiculous Attempt to settle Guesses and Orthodoxy. A Synod of Doctors at *Dort*, by the mere Dint of Words and Dreams, were like to have put an End to the *High and Mighty States of Holland and Friezland*. We have since learned more Wit, than to sacrifice the Peace of our Government, or any Man's Peace, to the Passion of the Maggots of the Clergy. We protect them all against one another, and all Men against them. As to their own subtle Disputes and Inventions, we meddle not with them, if they meddle not with us. They have good Pay, and a clear Stage; and it is not for their Credit, if they desire more. If any Man be a bad Subject, and break our Laws, we know how to deal with him, without the Assistance of the Clergy. And if any Man be a bad Believer, it is their Business to convince him. But whoever would convince by Stripes and Terror, proclaims open War against Christianity and common Sense, against the Peace of Society, and the Happiness of Mankind. Persecution, for any Opinion whatsoever, justifies Persecution for every Opinion in the World; and every Persecutor is liable to be persecuted,

persecuted, upon his own Principles, by every Man upon Earth of a different Opinion, and more Strength. What dismal Butcheries would such a cruel Spirit raise !

I hope you will forgive me, Mr *Jurieu*, for using you thus, with the Freedom of a Christian and a *Dutchman*. I have a great Kindness for you, but a greater for the State : We cannot violate our best Maxims, because you are angry at Mr *Bayle*.

Jur. I shall beg leave, for all this, to present my Petition : If it has no Effect, I can only appeal to God.

Burg. With all my Heart : But do not appeal to him in Anger.



A Dialogue between a Country-Clergyman and a Quaker.

Clergyman. I Am glad of this Opportunity of talking with you. It was what I wanted.

Quaker. And why didst thou not take it before ? I never shunned thee.

Cler. I am your Minister : It became you to come to me.

Qua. I promise thee, thou art none of my Minister ; I'll have none but of my own chusing. Besides, if thou mindest thy Pride more than my Salvation, and art too great to come to thy Parishioners, small is my Encouragement to come to thee : The Apostles stood not thus upon their Dignity.

Cler. The Apostles went to those who could not come to them.

Qua. And to those that would not.

Cler. A modest Man would have doubted, and heard what I had to say.

Qua. Friend, hast thou thy self no Doubts about the Straitness of the Way that thou art in ?

Cler. Certainly, no.

Qua. Then am I more modest than thou art. I often doubt, and go to God with my Doubts.

Cler. But you should go to him in a proper Way.

Qua. I seek him by Prayer, and endeavour to understand his Will from the Scriptures of Truth. Knowest thou a more proper Way ?

Cler. Do you understand the holy Scriptures ?

Qua. It is thy Fault, and the Fault of thy Brethren, if I do not. The Clergy have translated them.

Cler. But there are still many difficult Places in them which the Clergy understand best.

Qua. If the Clergy understand them, then are they not difficult to Laymen who know Languages: And why do not the Clergy explain them?

Cler. That is their Business.

Qua. Then they ill understand their Business, since they vary and quarrel so much about it.

Cler. They only differ in controverted Points.

Qua. No more don't thee and I.

Cler. But I mean Points controverted amongst us.

Qua. That is to say, all Points. Even where you say you believe alike, you explain differently; which sheweth a manifest Difference also in believing. And are not thou unreasonable to expect, nay, to demand Union amongst the People, when the Clergy themselves are the Authors of Disunion?

Cler. Therefore we renounce such Clergymen.

Qua. And they renounce thee. And do not the Quakers act wisely to renounce you all, as you all do one another?

Cler. You speak harshly, and untruly: There are Numbers of us who adhere together in our Sentiments.

Qua. And there are Numbers who adhere together against you, and yet call themselves of the same Church with you.

Cler. I am sorry for it.

Qua. So oughtest thou to be for charging me with speaking untruly, when thou thy self bearest Testimony to the Truth which I speak.

Cler. But you go too far.

Qua. I do not, nay, I will go farther, and maintain, that the Numbers thou boastest of in Union with thee, were every Man to explain his Belief his own Way, would all vary from thee, and from one another.

Cler. I do not think so: However, their varying in Belief is no Reason for believing.

Qua. But it is a good Reason why every Man should have his own Belief.

Cler. Then there will be no End of Confusions.

Qua. No more there is not in Opinions and Doctrines.

Cler. And is not that a deplorable Case?

Qua. So is the Fall of Adam: Canst thou cure it?

Cler. They are not parallel Cases.

Qua. Depend upon it, thou may'st as easily bring back Adam into a State of Innocence, as all his Posterity into one Mind.

Cler. What, can't I reason a Man into my Opinion?

Qua.

Qua. Yes, if he like thy Opinion, and thy Reasoning : Perhaps he will think them both stark naught.

Cler. That may be his Fault.

Qua. And it may be thine. How are thy Opinions better than mine ? I think them worse.

Cler. They are warranted by the holy Scriptures.

Qua. I think mine are : I'll promise thee I'll try them by the Scriptures, which I think I can interpret as well as thou canst. I'll tell thee further, that I am satisfied the God of Mercy never damned any Man for mistaking it ; for I take it, that in revealing his Word he mocked not Men, by giving them a Riddle instead of a Revelation.

Cler. You know little of Scripture, if you do not know that there are in it Places which you cannot understand.

Qua. Nor canst thou. As to those Places, though they may be his Will, yet I am sure they are not his revealed Will, because he hath not revealed it ; and if I take thy Interpretation and Conjectures for his Word, then do I believe in thy Word, and not in his ; Now, where hath he commanded me to believe in thee ?

Cler. He has commanded you to believe me, when I speak in his Name.

Qua. And so art thou to believe me when I speak in his Name.

Cler. But I am his Ambassador.

Qua. There I do not believe thee, because thou speakest in thy own Name.

Cler. Why, does not St Paul say, *We are Ambassadors in his Stead* ?

Qua. Yes ; Art thou Paul ?

Cler. No, I am only his Successor ; he himself is dead.

Qua. So are his Gifts and Miracles : Canst thou work Miracles ? If not, how dost thou succeed him ?

Cler. I preach the Gospel which he preached.

Qua. So do I, and bear my own Charges as he did his ; and why should I pay thee for doing what I can do as well my self ? I do not find that Paul has left thee any Wages, and I am sure he has left thee nothing else ; his Epistles are left to every Man.

Cler. Yes he has left Ministers to wait upon God's Ordinances in the House of God. I am one of those Ministers.

Qua. Friend, as thou art a Christian, thou must needs know that every House is alike to Almighty God, who filleth Heaven and Earth, and dwelleth not in Houses made with Hands : And as to what you call Ordinances, thou knowest that the Apostle administered none. Every Man did it for himself,

himself, and it was done from House to House. There were no bloody Sacrifices in the Religion of Jesus, and consequently no Priests, their only Office being to slay Beasts.

Cler. Dare you say that God has appointed no Body in his Church to preach and explain his Word?

Qua. No; I neither do nor dare say it; and thou may'st spare thy big Words. He hath left every Man to preach it to another; nor doth it appear that thou hast any more Call from him than every one of thy Parish hath. If thou wouldest resemble the Apostles, go and preach to the Unconverted without Money, and without Price. Thy whole Parish believe in Christ already, as much as thou doest, and did before they knew thee. They have the Bible themselves; and if thou bringest them any Tidings that are not in it, and that they themselves see not in it, they ought not to believe thee.

Cler. You argue very insincerely with me. Just now you contended that I had none of St *Paul's* Gifts; and now you would have me go without those Gifts, and do what he did with them; namely, travel over the World, and convert the Unconverted.

Qua. No, I only would shew thee, that as thou dost not resemble him, thou art vain in pretending to succeed him; and so far I reason consistently, as thou dost weakly, if thou claimest all his Reverence without any of his Merit.

Cler. I do not set up for the Abilities of St *Paul*; but still have Qualifications superior to Laymen.

Qua. What are those Qualifications?

Cler. I know Languages; I have had an University-Education; and - - -

Qua. All these are civil Qualifications, common to all Men, who would be at the Pains and Charge. Laymen understand Latin and Greek as well as thou dost. The Gospel wanteth no Embellishment from those whom thou callest *Virgil* and *Horace*; and Christ crucified, is not sought nor found in Universities, nor indeed the Flesh crucified. If I am not misinformed; they abound with young Men who are too often Sinners, and with old Men who are no Saints. They are Schools of Words; but the Gospel hath nothing to do with thy Logick and vain Philosophy.

Cler. I was going to tell you too, that I had studied Divinity.

Qua. Knowest thou any Divinity but what is in the Bible? and have not I the Bible? I think, and am sure, that it is a plain and intelligible Book, at least as much of it as is meet for a Christian, and to turn it into Doubtfulness, and Disputation, and Science, and Gain, savoureth not of Christianity.

Cler.

Cler. This is insolently said : Who turns it into Gain ?

Qua. He who maketh a Gain of it ; which is worse than Insolence, whereof thou dost groundlessly accuse me.

Cler. What, do you not declare against Preachers ?

Qua. I have already told thee, I do not : I would have all Men Preachers.

Cler. Ay, Tinkers, and Taylors, and Coblers.

Qua. Friend, beware of thy Words : What were the Apostles ? They were no University Gentry.

Cler. But you say that we want the Apostles Gifts.

Qua. I wish thou couldest confute me. However, we have all of us the Apostles Books ; and can'st thou mend them ?

Cler. No : But I can enforce them ; and the Labourer is worthy of his Hire, if you will believe St *Paul*.

Qua. But if he laboureth for himself, why should I pay him ; I profit not by thy Labour ; why should'st thou profit by my Substance. I believe *Paul* ; but *Paul* hath given thee no Property in my Pigs and Barley.

Cler. But the Law has.

Qua. The Law is not *Paul*. But I perceive, whoever is the Giver, thou wilt be the Taker.

Cler. Sir, you are rude.

Qua. How ? Because I do thee Justice.

Cler. Let me tell you, Sir, there is Reason in it, as well as Law.

Qua. Thy Interest may be Reason to thee : But thou wilt be put to it, to give me a Reason for giving thee something for nothing.

Cler. Don't you know that under the Law, the Priests had their Lot in the Land ?

Qua. Yes : But they were *Jewish* Priests, or Sacrificers. Art thou a *Jew* ? And dost thou kill Cattle as they did ? And would'st thou reconcile Judaism to Christianity ?

Cler. No ; I would only shew that it is reasonable that Priests should have a proper Appointment.

Qua. I have already shewn thee the Unreasonableness of having any Priests in Christianity.

Cler. In this you saucily differ from all the Societies of Christians in the World.

Qua. I do not differ from Christianity ; nor am I saucy in differing from those that do. The blessed Jesus hath left thee no Legacy, that I know of, nor so much as named thee in his Will.

Cler. The Man grows profane.

Qua. Thou meanest unanswerable. Is it any Article of thy Creed, that Truth is profane ?

Cler.

Cler. Your having no established Ministers amongst you, is enough to render your Sect odious to all sorts of Christians.

Qua. We have Religion established amongst us. Is Religion odious in the Eyes, where there is not a Livelihood to be got out of it? We establish no Clergy, lest they should disestablish the Peace and Purity of the Gospel; and whilst our Preachers are under the Influence of the holy Spirit, we reckon they will seek no Money. We therefore do not keep Men in Pay, who sell Speech.

Cler. The Truth is, the Speeches uttered amongst you are not worth buying.

Qua. Friend, no Speeches in the House of God ought to be bought, nor the Tabernacle be turned into a Shop. Why sellest thou thine, which, as Report saith, are not alluring? *Freely you have received, freely give.* Friend, what did the Gospel cost thee? Or why should we purchase it at thy dear Price, when we have it in our Houses in more Purity and Plainness than thou can'st give it?

Cler. Yes, and you understand it by the Spirit.

Qua. Thou sayest it. We trust to the Spirit to direct us, who is promised to all that ask him. Thou trustest to *Henry Hammond* and *Daniel Whitby* for Direction. Whether art thou or we best directed?

Cler. I shall not believe that the Spirit is the Author of the Enthusiasm and Dreams that are found amongst you.

Qua. *The carnal Man discerneth not the Things of God.* Paul was called a Babbler by the *Athenians*, whose Priests, who were many, had no Illumination, but being Men of dark and voluptuous Minds, and feeding upon Sacrifices and Offerings, preferred *Bacchus* and his Grapes to the Spirit of Christ.

Cler. The Comparison you would insinuate is impudent and profane.

Qua. Friend, Meekness becometh a Preacher. Thou hast the Passion of a Priest, but not the Meekness of a Minister of the Gospel. Why dost thou fall upon me with bitter Words, for telling thee a Fact which, in Answer to thee, it was necessary to tell. Is it profane to say that the heathen Clergy took Offerings? Nay, since thou dost urge me, dost not thou take Offerings? and did the Apostles take any? I have put thee between these Priests and the Apostles, that by comparing thy self with both, thou may'st see whom thou reemblest most.

Cler. If this be not Profaneness, I know not what is.

Qua. The Profaneness is not on my Side.

Cler. Let me inform you, Sir, that for this Language, in
some

some Countries, you would have your Tongue cut out of your Head.

Qua. I know it, and praise God that I am not in those Countries, and that thou can'st not bring those Countries hither. It is plain that thou approve'st their Barbarity, else why dost thou think it due to me? I beg thou wouldst not be provoked, if I mention to thee once more the Example of the Apostles: Where did they justify Savageness and Severity to any Man for any Opinion, or any Words? Where did they ever talk to Pagans as thou dost to me, who am a Christian, and endeavour to possess the Temper of the Gospel.

Cler. Yes, You have a Form of Godliness: But ---

Qua. Friend, in the first Place, *judge not*; and secondly, beware what thou sayest against Forms, for thy own sake.

Cler. I say, if your Preachers had Power, they would quickly find Texts for Persecution.

Qua. I guess thou judgest by thy self; and thou judgest well. We know it; and therefore give them no Power, nor the Sinews of Power. Pride and Impatience are inseparable from it: It destroyeth all Humility, and maketh Men imperious, and Persecutors. Why are the Popish Priests more cruel and mischievous than Protestant Priests, but because they have more Power? And why is the Pope the most mischievous of all Priests, but because he hath most Power?

Cler. You carry every Thing too far. Preachers of the Gospel ought to be kept above Contempt.

Qua. Friend, they who are rich in spiritual Things, want no other Riches to save them from Contempt; and they who are rich without these, ought to be contemned. Riches may render them formidable; but Piety only, and a holy Conversation, can make them revered. Revenues do not place them above Contempt, but only encourage them to despise the People. The Poverty of the Apostles was great Part of their Glory.

Cler. Of all People I think the Quakers have the least Pretence to glory in their Poverty.

Qua. Thou seemest in this to aim at being severe, but I feel it not. Our moderate Wealth is the Effect of our honest Industry, and we are not ashamed of it.

Cler. As well you might, if you got it by your Preaching.

Qua. I do not find that thou art ashamed, and yet thy Income is great this Way.

Cler. Then you make Comparisons?

Qua. Assuredly, no; thy Motives and ours are not akin.

Cler. I warrant you preach by the Spirit.

Qua. How preache'st thou? by the Sheet?

Cler.

Cler. I read my Sermons, to avoid Incoherences.

Qua. Thou needest not, hadst thou the Spirit; it would help thy Infirmities.

Cler. Does the Spirit help you to your low Language, and your silly Repetitions?

Qua. If Repetitions are silly, why shuttest not thou thy Common-Prayer Book, which aboundeth therein? And as to your Language, if the Spirit were a Dealer in Style, why doth *Paul* write such bad *Greek*, as the Learned say? But I can tell thee, we have many Men amongst us, who preach in as decent Language, and as free from Tautologies, as any that thou canst read out of thy Note-Book. I could mention the different Efficacy too, and the manifest Disinterestedness of our Preachers; but I spare thee.

Cler. Spare me! I fear you not.

Qua. Why, truly, nor I thee, since thou defiest me. I have found thee no terrible Adversary, which may not be the Fault of the Man. Thy Bishop would not do better, tho' his Pay is greater.

Cler. It is too true, he could not: Reason is thrown away upon you, and such as you.

Qua. To deal freely with thee, as I am not the richer, so neither art thou the poorer, for any Reason thou hast thrown away upon me.

Cler. Where Men pretend to the Spirit, it is vain to argue with them.

Qua. Then why dost thou? But especially why floutest thou the Spirit?

Cler. I hope there is a wide Difference between the Spirit of God and the Spirit of Enthusiasm.

Qua. Doubtless there is; but I would be glad to hear thee explain the Difference.

Cler. The same Difference as between a good Understanding and a wild hot Imagination.

Qua. Thy Words sound well, but thy Reasoning is naught. Is not the Gospel above the best Understanding? and was it not to the *Greek* Philosophers Foolishness? They had as much Sense as thou or thy Bishop, and knew their own Language better; but could not comprehend the Incarnation and Crucifixion of Christ the Lord, nor original Sin and the Resurrection. The Light of the Spirit hath therefore no Analogy with the natural Understanding, as you your selves contend, when you would confute or punish People for following their Reason, and departing from your Systems. I must tell thee too, that the Spirit warmeth both the Heart and the Imagination; for which Cause *Festus* reckoned
Paul

Paul mad, and the first Christians sought Martyrdom. And if —

Cler. Be shorter ; we see you can preach.

Qua. If I do, 'tis Truth without Tythes, and can but half offend thee.

Cler. Mighty witty ! I just mentioned Preaching, and presently Tythes must be brought in for Company.

Qua. Why, dost thou like them asunder ?

Cler. Fiddle saddle, what has all this to do with Enthusiasm ?

Qua. Nothing ; and wherefore didst thou begin it ? I have shewn thee thy weak Reasoning about Enthusiasm : What sayest thou in Answer ?

Cler. That the Quakers are Enthusiasts.

Qua. And givest no Reason. Is it thus thou convincest Gainsayers, and edifiest thy Flock ?

Cler. My Flock won't come to you for Edification.

Qua. It is well for thee that they do not. But to keep thee to the Point, if I can ; I tell thee, that we are no Enthusiasts, and I will give thee a Reason : We pretend to no more of the Spirit than influences our Actions, and our Actions are sober and rational. Hast thou found in me the Speech and wild Behaviour of an Enthusiast ?

Cler. You have no ill Knack at Prating.

Qua. Friend, my Prating costeth no Man any thing.

Cler. Though 'tis enriched with the Spirit.

Qua. I thank thee ; thou givest a Reason why it should cost nothing. The Spirit is not bought nor sold, nor are the Works of the Spirit : Wherefore he neither receives Fees, nor claimeth Dues. *Simon Magus*, who traded in Conjunction and Spells, was profanely for making a Commodity of the Holy Ghost, and offered Money for him, doubtless with a Design to make more. Thou knowest his Doom ; and yet, Friend, there are many *Simon Magus*'s in the World ; yea, worse than *Simon Magus*. There be many who raise great Revenues out of the Spirit ; yea, and have him not.

Cler. Who goes from the Point now ?

Qua. I do not. I feared thou wouldest think me too much in the Point. We were speaking of the Spirit.

Cler. Which you think you have. How do you know it ?

Qua. There is but one Way. I feel him.

Cler. But how shall I be satisfied of that ?

Qua. The same Way, thou must first feel him too.

Cler. So say all the Enthusiasts in the World.

Qua. Friend, are all who have the Spirit Enthusiasts ?

Cler. No.

Qua. How dost thee distinguish ?

Cler. By their Works.

Qua. Thou sayest well. Now by what Work of ours do we appear to be Enthusiasts ? We are sober in Society, sober in our Families : We fear God, and have an awful Reverence for his Name and Power, and for this we continually read the Scriptures which testify of him ; insomuch that, for this our Love to the Bible, some of thy Brethren laugh us to Scorn, and scoffingly say, that we are *Bible-mad*. We fast and we pray in private, and preach and pray in our religious Assemblies, and we have universal Charity. We open our Purse cheerfully for the Support of the Publick ; we are dutiful Subjects and meddle not in Factions ; we maintain all our own Poor, and contribute not the less to thine ; and even the Clergy have Part of our Substance. Seest thou in this true Character the Marks of Enthusiasm ?

Cler. You indeed maintain a fair Outside.

Qua. Canst thou see farther ?

Cler. I can see your ghostly *Hum-mings* and *Haw-ings*.

Qua. Is it not as easy for thee to call them *Sighs and Groans*, which cannot be uttered ; whereof thou must have read, but seemest not to understand ?

Cler. Why, who can understand the Use of your silent Meetings ?

Qua. We do, and thou mayest. Friend, our Devotion and holy Exercises are not taken out of a Book, but begin first at the Heart ; and when the Heart dictateth not, we speak not. Our Godliness is not performed like a Play, by Rehearsal.

Cler. This is a villainous Reflexion upon the Common-Prayer.

Qua. Thou makest it then. I am only defending the Religious Worship of the People called *Quakers* ; and I have defended it. I do not revile thy Church-Exercise : Why revilest thou me ?

Cler. Who are they that perform their Devotion by Rehearsal, like a Play ?

Qua. We do not : And is it not lawful to say, We do not ? Knowest thou any that do ?

Cler. We have a Form of Prayers, the best that ever was composed, and find great Devotion in it.

Qua. I rejoice in it ; I like all Devotion that is paid to God, and warranted by the Scriptures. I find no Fault with thine ; only it is not meet for me, who find more Fervency in my own, and more Edification. And what is the End of Devotion but Edification ?

Cler.

Cler. Yes, the Glory of God.

Qua. God is not glorified, where Men are not edified. Hence every Man must glorify God his own Way.

Cler. What, in an erroneous Way?

Qua. Those are Words. No Man errs who pleases God; who is, doubtless, pleased with our best Endeavours to please him: Knowest thou any better Rule?

Cler. Yes, the Rule of Certainty.

Qua. This is Certainty. Other Certainty than this is not found amongst Men, who must all answer for themselves; and therefore must all worship God, as each thinks best.

Cler. Which would introduce a thorough Anarchy in Worship.

Qua. So there is in Faces; and what Harm ensueth? God made Faces different; canst thou make them uniform?

Cler. No; but Minds are different from Faces. The Mind may be altered by Reasoning.

Qua. Sometimes for the worse, as well as the better; and so may Faces be altered by good or bad Keeping. But thou mayest depend upon it, Minds will always vary as infinitely as Faces; and for ought I know, more, as their Substance is more delicate and quick, and knoweth no particular Figure and Dimensions.

Cler. There is, however, no Harm in reasoning with them.

Qua. I concur with thee, if that Reasoning be free from Deceit, the next worst Thing to Violence, which ought never to be employed about the Mind, which it can never change.

Cler. But in case of Obstinacy and Disobedience, what Remedy is there?

Qua. None. God only can judge the Heart; which he only can see. Thou mayest think me obstinate: But I declare sincerely I am not; and thou in Charity oughtest to believe me. If thou dost not, thou art not a good Christian; and if thou wouldest punish me, thou art no Christian. I do not think that thou art obstinate, and adherest to Opinions which thou dislikest; and I would not hurt a Hair of thy Head, no, not though I thought thee obstinate.

Cler. This is plausibly said: But God keep me out of thy Power.

Qua. I desire not to have thee in my Power: I know the Frailty of human Nature, and the Deceitfulness of Power, which perhaps I might abuse. Wherefore I would neither have thee in mine, nor be my self subject unto thine.

Cler. Ay, but you are only a private Man.

Qua. Friend, all Christians, as Christians, are private Men. There is neither High nor Low in Christianity, but in the

Degrees of Christian Perfections ; and to found Dominion in Grace, is indeed Fanaticism, as the Clergy, in their Disputes with the Presbyterians, have justly called it.

Cler. Ay, but they meant Civil Power.

Qua. Knowest thou any Power in Society but Civil Power ?

Cler. Yes, certainly, Power Ecclesiastical.

Qua. What to do ?

Cler. To coerce and punish Offenders against the Laws of the Church.

Qua. What, in their Bodies and Property ?

Cler. Without doubt.

Qua. And is not this manifest Civil Power ?

Cler. Yes, in its Effect.

Qua. Then it is in Effect, and in Truth, and entirely, Civil Power, which Christianity is a Stranger unto ; and which is an Enemy to Christianity, when it meddleth therewith.

Cler. How ! are we not all subject to the Laws of the Church ?

Qua. To the Laws of Christ, if thou pleasest ; my Conscience knoweth no other Master : Doth thine ?

Cler. No : But my Conscience tells me that there ought to be spiritual Governors in the Church.

Qua. Governors are Masters ; and the Conscience cannot be mastered.

Cler. What, not directed ?

Qua. If by Direction thou meanest Instruction, this hath no Relation to Government. And all Men that can instruct, ought to instruct.

Cler. What, without a Call ?

Qua. To be able, is a sufficient Call ; and no Call sufficient without Ability.

Cler. But who shall judge of that Call ?

Qua. He who hath it, and they to whom he ministreth.

Cler. The common People are rare Judges !

Qua. The commonest Man is a good Judge, whether he be edified by his Preacher, or not.

Cler. Perhaps they are both Enthusiasts.

Qua. They may be pious Christians for all that : If their Affections be good toward God, they will certainly be saved.

Cler. Nay, I don't wonder at your Charity for Enthusiasts : It is but natural.

Qua. I have Charity for all Men, as every true Christian hath, even for thee. Art thou an Enthusiast ?

Cler. No : I am a Member of the Church of Christ.

Qua.

Qua. Shew it by thy Charity. Thou hast neither Charity nor Understanding, if thou wouldest exclude all Enthusiasts from Christ's Church.

Cler. They exclude themselves.

Qua. Thy Censure is passionate and cruel. No Man chooseth to be an Enthusiast, nor knows that he is. Wouldest thou damn him for invincible Weakness?

Cler. What shall I do with him, if he will not be reclaimed?

Qua. That is Part of his Weakness, and thou hast nothing to do with him. What wouldest thou have to do, where thou canst do nothing? Those who have Conscience, know that it is not to be commanded nor plied.

Cler. A Whipping-Post has sometimes worked great Cures that way.

Qua. Upon Hypocrites. Dost thou reckon Conscience an Evil? and would a Whipping-Post cure thee of thine?

Cler. You are an unmannerly Fellow.

Qua. Would that were the worst I could say of thee!

Cler. Sir, what can you say of me?

Qua. What I will not say. I do not like thy Example so well as to follow it; nor will I fulfil the Character that thou givest of me. I will only assure thee, that thou art not qualified to rebuke unmannerly Language; and that for my self, I would rather want Breeding than Charity.

Cler. I perceive my Censure of your Brethren, the Enthusiasts, touches you,

Qua. With Compassion for thee, who art the greatest Enthusiast that I ever met with.

Cler. Hey day! Mr *Pert*; what, is your Head turned?

Qua. I am going to shew thee that thine is: For Reasoning hath no manner of Effect upon thee; and thou reckonest every Man who is out of thy Favour, to be moreover out of the Favour of God. All which is manifest Enthusiasm, and the worst Part of Enthusiasm, the Enthusiasm of Monks and Dervises, of Bigots and Persecutors of all Sides and Sorts.

Cler. Thou art a very merry Fellow.

Qua. I am not merry: Thou makest me melancholy to see such an Antichristian Spirit in thee.

Cler. Are you really in earnest, when you charge me with Enthusiasm?

Qua. Thou chargest thy self, by declaring for Persecution; a Crime against the very Essence of Christianity. If thou art not an Enthusiast thou art worse.

Cler. Why, I tell you, I am an Enemy to Enthusiasts.

Qua.

Qua. In that very Thing thou art one. Thou art an Enthusiast against Enthusiasm. If Enthusiasts hurt not thee, why shouldest thou be their Enemy?

Cler. I am sure you talk like a wild Enthusiast.

Qua. So thou sayest, but thou provest nothing. I talk against Persecution.

Cler. To punish Disobedience to our Spiritual Governors, is, forsooth, Persecution.

Qua. I thought I had already shewn thee the Vanity of thy Language about Spiritual Governors, which Words contradict each other. None bur God can govern the Spirit of Man. All Government amongst Men is human Government, which meddleth only with the Peace and Property of Society: When it would controul the Consciences of Men, it invadeth the Jurisdiction, and usurps the Prerogative of the Almighty, and is guilty of Persecution.

Cler. But don't you disturb the Peace of the Church, which is Part of the Government?

Qua. We our selves are Part of the Church of Christ, and give no Disturbance to the rest; and if thy Pride be disturbed at our Christian Liberty, the Scripture condemneth thee. We cannot, as we are Christians, sacrifice our Consciences to any Man's Ambition. Can a peaceable Compliance with private Conscience disturb any Man who hath the Spirit of Christ? The Business of Religion is to find a Way to Heaven: Art thou disturbed because I choose that which appears the shortest, and which is to me the only comfortable Way?

Cler. But if you be in a wrong Way, and I would compel you into the right Way; I do you no Injury but real Service.

Qua. Friend, hast thou ever been there? And have not I the same written Directions from the inspired Men of God as thou hast, about the Length and Difficulty of the Road? If thou wouldest take my divine Rules for Travelling out of my Hand, or force thy self upon me for a Guide, and drive me into a Road which I do not find in my Book, and make me pay for all this; I shall suspect thee for mine Enemy, and for a Freebooter, who wouldest carry me out of the Way into a Wilderness, to rob me. Let me ask thee a Question: Wouldest thou be compelled to accompany me in my Journey Heavenward?

Cler. No, faith, for two unanswerable Reasons: First, you are not going thither.

Qua. I dare neither think or say the like of thee: Only thy Road is not my Road.

Cler. Secondly, you have no Warrant to compel me.

Qua.

Qua. Thou speakest Truth : No Man hath a Warrant to force Faith, or to carry another Man's Conscience.

Cler. But you allow me a Right to direct Conscience.

Qua. Yes, if it liketh thy Direction. I have the same Right.

Cler. You have Self-Conceit in Abundance.

Qua. When thou art free from it, thy Rebuke may be seasonable. I think I have Impartiality too : my Religion bringeth me no Rents, I only seek Salvation from it.

Cler. Smart again.

Qua. Dost thou feel it ?

Cler. If I do, I ought to bear it, you know, from a Teacher.

Qua. I wish thou wert one. I am sure thou hast hitherto taught me nothing. I have fully confuted all thy Propositions, and thou hast not answered mine.

Cler. You are too wise a Man to be confuted or convinced.

Qua. By thy Arguments, undoubtedly.

Cler. By any Arguments.

Qua. That are insufficient.

Cler. In short, you are the most incorrigible Sect living.

Qua. And art not thou vain to endeavour to correct what thou sayest cannot be corrected ?

Cler. I would, at least, do my Duty, and save your Soul, if I could.

Qua. My Soul is safe in the Blood of Christ. Knowest thou any other Safety ?

Cler. Your Safety will fail you, if you do not worship him in a proper Manner.

Qua. I believe in him, I pray to him, and to God through him ; I pray for his Spirit, I seek his Will in his Word, and beg for Light to understand it, and praise him for it ; and I live soberly. Is not this the Whole of Religion, and of Religious Worship ? Canst thou teach me any better ?

Cler. If you were to be taught, I could teach you to worship him decently.

Qua. Thou meanest, I suppose, to bow at Sounds, to make Legs to a Table, and to say after thee. This is not religious Worship, but a Task which any Infidel can perform ; nay, we have Creatures amongst us that are not rational, and yet can perform it.

Cler. Was there ever such profane Buffoonery ?

Qua. Why truly I think not.

Cler. None but a Pagan could jest thus with sacred Things.

Qua. Thou art mistaken, Friend ; Pagans reckon them sacred, and solemnized in their Temples a Number of merry Motions, which were a Jest to the primitive Christians.

Cler.

Cler. Good Things are not the worse for being abused by the Heathens.

Qua. True, nor foolish Things the wiser for being used by Christians.

Cler. What, do you call the Ceremonies of our Holy Church foolish?

Qua. No, but to me they are not edifying.

Cler. To me they are, but your Heart is hardened.

Qua. Do not Things that are edifying soften the Heart? else what are they good for?

Cler. Grace must go along with them.

Qua. Friend, won't Grace do without Ceremonies? Whoever hath Grace, is already edified: And cannot I pray for Grace without Ceremonies?

Cler. Our Church has established them as necessary to Decency and Edification. Has the Authority of the Church no Weight with you?

Qua. Yes, great Weight, where she erreth not.

Cler. Of which you pretend to judge.

Qua. Dost thou follow any Church without knowing why? or should any Man?

Cler. No.

Qua. Then every Man ought to judge of every Church, as thou dost; by separating from every Church but thy own; doubtless because thou art most edified by her: And when she edifieth me also, I will also join with her.

Cler. You ought to join with her: She is the Established Church.

Qua. If ours were established, wouldest thou join with us?

Cler. How! I join with Fanaticks!

Qua. It becometh not me to return ill Language; but it is plain that thou valuest not Establishments; and why wouldest thou expect it from others, and set up Duty against Conscience?

Cler. Conscience! Cant!

Qua. By our Conscience we must please God; but if it offendeth thee, I will call it by another Name; I will call it Opinion. Now, suppose I differ in Opinion with thee and thy Church, wouldest thou have me be an insincere Man, a Hypocrite, and a Lyar, by declaring my self of thy Opinion, when I am not.

Cler. No, but —

Qua. Have Patience: I have another Question to put to thee. — Wouldest thou have me change my Mind, when I cannot change it?

Cler.

Cler. No Man shall tell me that it is impossible for him to be of the true Religion.

Qua. I am of the true Religion, and so thinks every Man; it being every Man's nearest Interest to be of the best.

Cler. A Medley of Religions is pernicious to Society.

Qua. Pernicious (if thou pleasest) to the Pride of Men, who would ride upon Society over the Belly of Conscience. But what hath human Society to do with what is in the Heart of Man concerning a future State, wherewith there can be no human Commerce? Human Society indeed should beware of those Men who, under Colour of conducting them to the other World, would engross this; of Men who would make the whole Body Politick their Slaves and Tenants; and would take so much Care of Postures and Opinions, as to leave them nothing but Postures and Opinions to take Care of.

Cler. A fine Harangue, truly! Who are the terrible Fellows that do or would do all this?

Qua. All who would bear no Religion in the World but their own. The Popish Clergy have done it; and all other Clergy, who make the same Demands upon Society that they do, would do it. Do not all thy High Brethren make the same Demands, and contend for all the Tyranny, and Wealth, and Pomp of Popery?

Cler. I am not for Popery: But I am for the Church's having all her own Power and Lands.

Qua. That is, thou art for the worst Parts of Popery, but not for Popery. Friend, Religion claimeth neither Power nor Lands: Our Saviour had none, the Apostles had none, and we claim none; and we cannot interfere with Society, as they do who demand every thing that is great and good in Society.

Cler. A pretty Fellow to regulate Society!

Qua. I meddle not with Society: I only desire its Protection.

Cler. What have you to do then with Church-Lands?

Qua. Nothing. What hast thou? They were robbed from the Laiety by the Popish Monks.—Art thou one? At the Reformation the Laiety resumed them again: And doth the Church of Christ condemn the Reformation? Or, what hath she to do with the Cheats and Robberies of Monks, but to condemn them?

Cler. I hope you will allow us to keep what the Law gives us.

Qua. But why claimest thou more? And hath not the Law that gave, a Power to take away?

Cler. I dare say, you do not mean your own Estate.

Qua. Yes surely, if I robbed the Publick to get it, or turned the Bounty of the Publick to the publick Detriment.

Cler. Have you the Impudence to say that the Clergy do so?

Qua. Friend, there are Clergy who do so; who for their own Pride and Debaucheries starve the Laiety that feed their Luxury; who receive all their Power and Revenues from the Laiety, and leave the Laiety none. And there are others who have great Benefices for the Exercise of Religious Functions, and never exercise any; but convert them into *Sine Cures*, or leave them to a Hireling. This, Friend, is worse than Impudence, whereof I am not guilty. Does the Spirit call them to this? For, if I am not deceived, you all declare yourselves called by the Spirit.

Cler. I know you are nibbling at our keeping Curates, and yet you keep a Bailiff upon your Estates.

Qua. Yes; and I will turn him out, if he neglect my Affairs, or trust them to a Carter. How dost thou like the Example? It is of thy own choosing. And thou puttest the Cure of precious Souls, for which Christ died, upon the same Foot with the Care of Corn and Cattle, which Men eat; and upon a worse Foot, if thou wilt not suffer us to choose our spiritual Bailiffs.

Cler. And so you would have the same Authority over Clergymen, as over your Plough-men. Mighty Civil!

Qua. We maintain both, but at very unequal Wages. Where would be the Incivility or Injustice of laying out our own Money for our own Use?

Cler. Then the Church might starve for you?

Qua. Friend, thou mayest be learned, but thou art very ignorant. The Church of Christ cannot starve, because it liveth not upon Meats, and Drink, and Money.

Cler. Nor consists of solemn Faces, prim Cravats, plain Coats, and broad Hats.

Qua. Thou speakest Truth, notwithstanding thy Intention.

Cler. Then why are you singular in your Habits?

Qua. Why art thou?

Cler. I am a Minister of the Gospel.

Qua. Which never gave thee that Tippet, nor that long and unhandy Coat with many Plaits.

Cler. But it is decent.

Qua. My Coat is more decent, and would become thee better. It is plain and warm, and hath no long Train, nor vain Superfluities.

Cler. That solemn Gate and Mein too is very becoming.

Qua. Wouldest thou have me cut Capers, and practise Smiles?

Cler.

Cler. And be sure never alter the Figure of that broad Hat.

Qua. It is not broader than thine.

Cler. I tell you I am a Minister.

Qua. Thy Hat is none, and I make no ministerial Use of mine. I do not go to my Neighbour, and say : *Neighbour, I demand the Tenth of thy Substance, by Virtue of this broad Hat.*

Cler. Sir, who does ?

Qua. Friend, thou art very passionate. I am only defending my Hat, whereof I make no other Use but to keep my Head warm.

Cler. Why don't you pull it off upon Occasion.

Qua. I do upon proper Occasion, that is, when I seek God.

Cler. But never to Man.

Qua. Therefore I do not, because I do it only to God. I think that the Acts of Worship, which we pay unto God, ought not to be confounded with Ceremonies of Civility paid unto Men. Thou bowest at the Name of Jesus, dost thou bow also at the Name of the King ?

Cler. But you are inconsistent with your selves. Your Style to God and Man is the same, and you *thee* and *thou* them both alike.

Qua. We speak properly, to one God as one God, to one Man as one Man. Thou art more inconsistent with thy self. Thou reckonest *thee* and *thou* disrespectful to Man : Why usest thou the same Language to God ?

Cler. It is the Scripture Style.

Qua. To Man as well as to God. Besides, Friend, let me tell thee, that the using the plural Number to single Persons, was begun in Flattery to Princes and great Men ; as was also the Ceremony of the Hat and the Knee, and came to be practised as Marks of Adoration paid to Men, who were thereby set up in God's Stead ; and where they cannot go that Length, yet they feed natural Pride, and make Differences amongst Men, where Nature hath made none.

Cler. We do not use them as Marks of Adoration.

Qua. I believe thee ; but still they are Marks of Insincerity, and of a Submission which is not due from Man to Man. Friend, these civil Ceremonies are of evil Efficacy, and apt to deceive the Mind into a slavish and superstitious Veneration for Persons. They make unnatural Distances in Society, and set Men too far above and below one another. By such Steps Kings came to be worshipped as Gods ; as several of the *Roman* Emperors formerly, and lately thy Friend *Louis* was deified by many of thy *French* Brethren.

Cler. Does the Light within teach you all this ?

Qua. My natural Light, which thou callest Reason, sufficeth to confute thee. The other Light seemeth to be withheld from thee, and therefore thou mockest it ; it better becomes a Christian to pray for it.

Cler. You are an impudent Man. Is it from your inward Light that you reproach me, as if I were not a Christian ?

Qua. Thou art very tender. I do not reproach thee with any such Thing ; but I am sure that Christianity teacheth no Man to deny the inward Light, and to wax angry and revile.

Cler. I do not deny that there is such a Thing as the Light of the Spirit, but I deny that you have it.

Qua. Thy Censure is rash. How knowest thou what is within me ?

Cler. By what comes out of you.

Qua. I judge not of thee by the same Rule ; I hope thou hast Charity, though I see it not. But I will abide by thy Rule in Relation to my self. What hast thou heard me utter but the Words of Truth and Soberness ?

Cler. Not a Word of the Spirit, I am sure.

Qua. Knowest thou him ? If thou dost, thou must know that he is the Author of Truth.

Cler. But not of Sauciness and Schism.

Qua. True, Doctor ; and therefore the Quakers do not saucily insult, nor uncharitably damn all those, or any of those who differ from them. That is the only Antichristian Schism, which damneth all Men as Schismatics, except its own cruel Club.

Cler. A smart Casuist, I'll assure you, to vindicate the Quakers from Schism !

Qua. I wish thou couldst vindicate thy self as well upon the same pious and benevolent Principle.

Cler. What, do you charge the established Church with Schism ?

Qua. God forbid ; I only wish thee, and such as are like thee, a more peaceable and more merciful Spirit. Thou art not the established Church.

Cler. And dare you say that the Quakers are not Schismatics ?

Qua. Yes, certainly ; I think that all good Men, of all Professions, will be saved. This is Charity ; I separate from no Church out of Pride or Interest, and am therefore no Schismatick.

Cler. And herein, I suppose, the Spirit is your Voucher.

Qua. I desire no other, and can have no other for the Thoughts of my Heart.

Cler.

Cler. For which we are to take your Word, for I think you never take Oaths.

Qua. The Scripture forbiddeth us to swear at all.

Cler. It forbids profane Cursing and Swearing.

Qua. Doctor, it forbids all Swearing.

Cler. But the Solemnity of an Oath in the Presence of God is an Act of Religion.

Qua. All Speaking is in the Presence of God, and speaking the Truth is an Act of Religion. When we are called upon to give our Testimony to the Truth, we never refuse it.

Cler. I should be sorry to have my Property depend upon your Affirmation.

Qua. If I am a good Man, thou needest not distrust me; If I am a bad Man, my Oath will not secure thee.

Cler. I believe, indeed, the Affirmation and Oath of a Quaker are much alike.

Qua. They ought to be alike amongst all Christians, and all moral Men; and therefore let thy Meaning be ever so bitter, thou givest an honourable Testimony to Friends. I hope thou findest the same Faithfulness and Sincerity amongst thine. Is not the Word of a Churchman as good as his Oath?

Cler. I hope better than a Quaker's, at least.

Qua. Not if a Quaker speaketh the Truth.

Cler. That *If* was well put in.

Qua. Be it so; though thou mightest have spared thy Reproach, by which thou won't gain nothing. None of us have been accused of false Evidence, and doubtless thou hast heard of many Churchmen punished with publick Infamy for Perjury.

Cler. I suppose you do the Thing more slyly.

Qua. I thank thee for allowing us to have more Discretion than thy Disciples: If they have, at least, as few Restraints, and more Folly than we have, how are they bettered by thy Teaching? and how is their Oath better than our Affirmation?

Cler. I cannot answer for Profligates.

Qua. Nor oughtest thou to suspect us for Profligates without Cause.

Cler. I must beg leave not to value a Quaker's Affirmation so much as a Churchman's Oath.

Qua. I will value it as much without leave. Friend, are thy Brethren more loyal by taking Oaths, than Men of our Persuasion are without taking any?

Cler. I'll take my Oath that thou art a saucy Fellow.

Qua. I am not so the more for that.—But is that thy best Answer?

Answer ? I could easily have given thee the same, had it been suitable to good Manners.

Cler. Manners ! O my Sides ! Why you are the most unmannerly of all Sects : So unmannerly, that there is no living with you ; and all that do, despise you.

Qua. Friend, I in particular have given thee no Cause for thy Accusation, nor for thy Contempt ; and what thou sayest of us in general, thou sayest passionately, and it comes from Prejudice, or ill Information. In *Pensilvania*, where we have the Power, we do not molest nor revile any Man of any Religion ; and thou thy self, for all thy intemperate Spirit, mightest live there with full Freedom.

Cler. I live amongst you ! I live amongst Fanaticks !

Qua. I do not invite thee. There are no Tithes there to allure, but there are *Indians* to convert. How likest thou the Employment, and the Terms thereof ?

Cler. Sir. I have no Call there ; I have Employment in my own Parish.

Qua. I hope thou had'st a Call thither.

Cler. Yes, Mr *Pert*, to preserve Peace and religious Order ; though you are an Enemy to all Order.

Qua. Thou hast not a more orderly Man in thy Parish : And many of thy Flock are very disorderly, especially upon Holidays, which, I think, are part of your Order, and celebrated with Drunkenness, and with breaking my Windows.

Cler. Did I exhort them to it ?

Qua. No ; thou didst only paint out Quakers to them, as a People not fit to live amongst Christians.

Cler. I preached what I thought it my Duty to preach.

Qua. And they practised what they thought thou hadst taught them to practise.

Cler. If you would wisely remove to *Pensilvania*, you might live there with Freedom, you know.

Qua. So I would, if my Affairs would let me ; as I might here, under the Protection of the Law, if thou wouldst let me. Let me tell thee, Friend, for the Credit of the Quakers Government in *Pensilvania*, there is not a more thriving Colony in *America*. They encourage and protect all Men, and persecute none : They are friendly to the savage *Indians*, who come freely into their Houses by Day, and by Night ; and any Man in a Quaker's Habit may travel safely and singly through all the Nations of *North America*, who will be ready to receive and assist him.

Cler. The Quakers are obliged to live peaceably with their Neighbours : You know they must not fight.

Qua.

Qua. Knowest thou any better way to avoid fighting, than a peaceable Spirit? And ought not all Men to avoid fighting? The Quakers, since their first Establishment there, have had no Wars: It is not so in *New England*, where Men, like thee, are for spiritual Dominion, and trust to the Sword. There they use the poor Natives ill, who therefore make frequent Incursions upon them. Men who will take away by Violence the Lands and Goods of others, and domineer over them, must fight to defend what they do. The Quakers have hurt no Man, and no Man offers to hurt them.

Cler. Commend me to their human Prudence! The Quakers will make no Man their Enemy by their Zeal for Christianity.

Qua. Friend, thy Abuse ends in Praise. The Quakers use no Man as an Enemy for his Religion; and they who do, have not Zeal, but Fury and Fanaticism. Our Saviour and his Apostles had no such Zeal. Ill Usage, Fierceness, and Barbarity, convince no Man; nor is any Man made a Christian by Rage and Power.

Cler. It would be great Pity that such as you should make any. A Pagan converted into a Quaker, makes but a sorry Exchange.

Qua. Those Words would fit the Mouth of a Pagan better than thine; and a Quaker is better qualified to reason with a Pagan, than thou art. We have nothing to desire of him but to be a Christian, and we gain neither Money nor Authority by his Conversion. But with what Face can such as thou art tell a Nation of Heathens: "Gentlemen, be of my Religion, and in Requital I will be your Lord and Master, and take the Tenth of all you have, and all else that I can get: None of which can ever return to you again, let me use it, or abuse you how I will." And yet can Men of thy Spirit and Pretensions reason in Sincerity at any other Rate with any Set of Men in the World?

Cler. The Man raves. — Can People pay too much for their Souls?

Qua. They ought to pay nothing: The Blood of Christ is already paid. Is not that sufficient? And dost thou really confess that thou wouldst not save Souls without Payment?

Cler. I will bear no more. — This is audacious beyond human Patience.

Qua. Doctor, Nothing is beyond Christian Patience.

Cler. Too much Liberty makes you insolent. — We shall find some other Way of confuting you.

Qua. Thou meanest Force, which is the Champion of bad Reasoning, and a bad Cause.

Cler.

Cler. Hold your Tongue, Prater.

Qua. I have Liberty of Speech from Christ and the Law.
Wouldst thou restrain it by thy Breath?

Cler. It is pity thy Breath were not restrained.

Qua. Friend, may God of his great Mercy forgive thee.
Farewell.

F I N I S.



